

The Coptic Liturgy

Liturgy of the Word (Catechumens)

قداس الموعوظين

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The Altar



The Church



The Church



The Washing of Hands

The priest washes his hands three times:

On the first washing, he says:

“Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow” (Psalm (50) 51:7)

"تنضح علي بزوفاك فأطهر. تغسلني فأبيض كثيراً أكثر من الثلج"

On the second washing, he says:

“Make me hear joy and gladness, that the bones You have broken may rejoice” (Psalm (50) 51:8)

"تسمعي سروراً وفرحاً، فتبتّهي عظامي المنسحقة"

The Washing of Hands

On the third washing he says:

"I will wash my hands in innocence; so I will go about Your altar, O Lord, that I may proclaim with the voice of thanksgiving, and tell of all Your wondrous works. Alleluia"

(Psalm (25) 26:6,7)

"اغسل يدي بالنقاوة وأطوف بمذبحك يا رب. لأسمع صوت تسبيحك
وانطق بجميع عجائبك"

In these verses the priest beseeches the Lord to purify him from every sin and every evil so that his heart becomes pure and whiter than snow and he becomes worthy to stand before God and to offer the bloodless sacrifice.

The Washing of Hands



The Selection of the Lamb



The bread should be placed in a basket in "odd" numbers: 3, 5, 7, etc. Using an odd number makes the chosen offering has no equal "only begotten Son". **No. 3** represents Trinity and the chosen one is the Incarnate God. **No. 5** signifies the five sacrifices of the Old Testament: The Burnt offering, the Sin Offering, the Inequity Offering, the Peace Offering, and the Bread Offering. **No. 7** signifies the five sacrifices plus the two birds that were sacrificed to purify the leper, etc.

طقس القربان

- هي عبارة عن خبزة مستديرة كقرص الشمس و ترمز إلى شمس البر الرب يسوع المسيح كما أنها في استدارتها لا يوجد لها بداية ولا نهاية كما أن الله ليست له بداية ولا نهاية.
- * تصنع من حبة الحنطة "ان لم تقع حبة الحنطة في الأرض وتمت..." (يوحنا 12: 24)
- تطحن لتصير دقيق "مسحوق لأجل آثامنا" (إشعياء 53: 5).
- توضع الخميرة في عجين القربان حتى يكون خبزاً مختمراً كالذي استعمله الرب في العشاء الرباني ولأن الخميرة تمثل خطايا العالم التي حملها الله "حمل الله الذي يحمل خطايا العالم كله".
- وكما أمت الرب الخطية بآلام الصليب هكذا تموت بكتريا الخميرة حينما توضع القربانة في الفرن.
- لا يضاف الملح لأن ذبيحة السيد المسيح طاهرة لا تحتاج الى حفظ.
- خالية من العسل والسكر لأن السيد المسيح رجل أوجاع وخروف الفصح "يؤكل على أعشاب مرة" (خروج 12: 8).
- الختم الأوسط عبارة عن دائرة كتب على حافتها باليونانية "قدوس الله، قدوس القوي، قدوس الحي الذي لا يموت".

Rite of Qorban

- The bread is round in shape and around its circumference is imprinted in Greek 'Holy God, Holy Almighty, Holy Immortal'.
- It is as round as the sun to symbolize the True Lamb, the Sun of Righteousness, The Lord Jesus Christ, having no beginning or end; as The Lord Christ is without beginning or end; the Alpha and the Omega, the Eternal Son of God.
- The bread is made of wheat, commemorating what God said, "unless a grain of wheat falls into the ground and dies..." (John 12: 24) and "He was bruised for our iniquities" (Isaiah 53: 5).
- Salt is not added because the sacrifice of The Lord Jesus Christ does not need to be preserved.
- It does not need sugar or honey because The Lord Jesus Christ represents the Passover Lamb that must be eaten "with bitter herbs" (Exodus 12: 8).



Rite of Qorban

- Since The Lord Jesus Christ carried our sins within His Body on the cross; as He offered Himself as a sacrifice for sin, so the bread offered in the Holy Liturgy should be made with yeast to symbolize these sins that The Lord Jesus bore.
- The holy bread is made with yeast, which should then be baked so that the yeast perishes just as sin perished in the Resurrected Body of The Lord Jesus. The yeast is still present in the bread but is dead because of the fire.
- As the fire spoiled the effect of the yeast, so The Lord Jesus had ended the effect of sin through offering His Body as a sacrifice.
- A circle imprint in the middle has a writing in Greek "Ἁγίος ὁ Θεός: Ἁγίος ἰσχυρός: Ἁγίος ἀθάνατος" meaning, "Holy God, Holy Might, Holy Immortal".



طقس القربان

- وفي مركز الدائرة يوجد صليب كبير محاط باثني عشر صليباً ويرمز للسيد المسيح والاثني عشر رسولاً وهذا الصليب الكبير يسمى باليونانية **decpotikon** وتعرب إسباديقون ومعناها "السيد".
- وتضاف للقربانة خمسة ثقوب ثلاثة عن يمين الاسباديقون وإثنين عن يساره وتشير إلى **الثقوب النافذة في جسد السيد المسيح** (المسامير وطعنة الحربة):

- | | | |
|-------------------------------|---|---------------------------------|
| 1. ثقب اليد اليمنى | { | الجانب الأيمن للجسد (والقربانة) |
| 2. أثر الحربة في الجنب الأيمن | | |
| 3. ثقب الرجل اليمنى | { | الجانب الأيسر للجسد (والقربانة) |
| 4. ثقب اليد اليسرى | | |
| 5. ثقب الرجل اليسرى | | |

ملحوظة هامة: الكنيسة تتأمل في حياة وآلام السيد المسيح ولا تكرر أي شيء فهناك الكثير. فمثلاً تاج الشوك لا يعتبر من الثقوب النافذة ولكنه واحد من الآلام التي أصابت الجسد والثانية اللطم على الوجه (متى 26: 67) والثالثة جلدة كعادة اليهود (2 كورنثوس 11: 24) ولهذا تصلي الكنيسة وتطلب مراحم الرب بتأملها فيما احتمله جسد السيد المسيح من أجلنا بتلاوة كيرالييسون 41 مرة.

Rite of Qorban

- The imprint on the bread has twelve small squares, a square for each of the twelve disciples, and within each square is a cross.
- Encircled by these twelve small squares is a large square with a large cross inside of it.
- This middle part is called the 'Spadikon', a Greek word meaning 'The Lord'; the large Center Square symbolizing The Lord Jesus Christ, Glory be to Him.
- Around the Spadikon are five holes, which have been pierced into the bread, representing the sufferings of our Lord:

- | | | |
|---|---|------------------------------------|
| 1. Hole in the right hand (effect of nail) | { | Right side of Body
(And Qorban) |
| 2. Hole in the right side (effect of spear) | | |
| 3. Hole in the right leg (effect of nail) | | |
| 4. Hole in the left hand (effect of nail) | { | Left side of Body
(And Qorban) |
| 5. Hole in the left leg (effect of nail) | | |

Rite of Qorban

Very Important Note

- The church does not repeat things when contemplating the passion and suffering of The Lord Jesus Christ.
- Therefore; as the bread represents His body, we contemplate the holes as described earlier. However, there is more into the suffering of the body of the Lord that we do not ever forget.
- We added the suffering inflicted on the body in our prayers of "Kerie-lysson = Lord Have Mercy". Did you ever wonder why 41 times? Here is why?
 1. The crown of thorns.
 2. The slap on His cheek when they "struck Him with the palms of their hands" (Matthew 26: 67).
 3. The 39 lashes; was the custom of the Jews ["From the Jews five times I received forty stripes minus one" (2 Corinthians 11:24)]

The Selection of the Lamb





The Selection of the Lamb

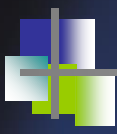
The priest then holds the cross with his right hand and stands by the sanctuary door facing the West as the Lamb and the wine are presented to him.

The priest puts the vessel of wine on the nearest bread loaf and crosses himself and then the bread 3 times.



The Selection of the Lamb





The Selection of the Lamb

He then crosses the bread with the vessel of wine 2 times saying:

“Glory and honor, honor and Glory to the Holy Trinity, the Father, the Son and the Holy Spirit, now and at all times and unto the age of all ages. Amen.”

مجداً وإكراماً وإكراماً ومجداً للثالوث القدوس الآب والابن والروح القدس. الآن وكلّ أوان، وإلى دهر الدهور كلها. آمين.



The Selection of the Lamb

The priest examines the bread to choose the most suitable one for offering.

He places his right hand on top of his left, placing his hands over the basket in the shape of a cross, as *Jacob* did when he blessed the sons of Joseph (Genesis 48:8)

The Selection of the Lamb



The Selection of the Lamb

Grant, O Lord, that our sacrifice may be accepted before You for my own sins, and for the ignorance of Your people. For behold, it is pure according to the gift of Your Holy Spirit, in Christ Jesus our Lord.

اعط يا رب أن تكون مقبولة أمامك ذبيحتنا عن خطايي وجهالات شعبك. لأنها ظاهرة كموهبة روحك القدس، بالمسيح يسوع ربنا.



The Selection of the Lamb

While doing this the priest says:
“May the Lord Choose a lamb without blemish”

الله يختار له حمل بلا عيب.

The priest then touches each of the other breads in the basket with the back of the chosen bread, which is still in his right hand, and places them back in the basket.



The Selection of the Lamb

The priest then dips his right thumb into the wine vessel which the deacon is holding and makes the sign of the cross, once on the face of the chosen bread in his left hand while saying, “Sacrifice of Glory”, and then on the rest of the bread in the basket, saying, “Sacrifice of blessing...Sacrifice of Abraham...Sacrifice of Isaac...Sacrifice of *Jacob*.” He again signs the back of the chosen bread, and says, “Sacrifice of Melchizedek.”

Baptizing the Lamb



Baptizing the Lamb

After putting the veil on the altar the priest then carries the Lamb in the palm of his left hand then washes the bread with water (baptism of the Lord).

At that time, he prays for all of those who need help (this is what we mean by offering the sacrifice in someone's name)

هنا يذكر الكاهن كل من طلب الصلاة لأجل عمل أو مشروع أو صحة... الخ (وهذا ما نعنيه برفع الذبيحة عن شخص ما)

The Selection of the Lamb



The procession of the Lamb

The priest wraps the Lamb in the same veil he used during selection (He was wrapped in swaddling cloth).

He puts the cross on top of it and, bending a bit (as Christ bent while holding the Cross going to Golgotha).



The Offertory



The procession of the Lamb

The priest holds the lamb in reverence against his head while standing at the door of the sanctuary saying,

“Glory and honor, honor and glory to the All-holy Trinity, the Father and the Son and the Holy Spirit...”

مجداً وإكراماً إكراماً ومجداً للثالوث القدوس الآب والابن
والروح القدس...

The procession of the Lamb

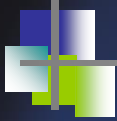




The Offertory

At the end, the priest stands at the left hand side of the Altar, unwraps the oblation and lays it on his left palm.

ثم يقف الكاهن علي شمال المذبح ويضع الحمل (القربانة) على يده اليسرى. ثم يرشم القربانة ووعاء الخمر ووعاء الماء ثلاثة رشوم بمثال الصليب.



The Offertory

He then puts the bread in the paten under the star with its three holes to the right, completing the three signings, saying:

“Glory and honor, honor and glory to the All-holy Trinity, the Father and the Son and the Holy Spirit. Now and at all times and unto the ages of all ages. Amen.

وفي أثناء ذلك يضع الكاهن القربانة في الصينية وتحتها لفافة حرير ويقول الآتي سراً: مجداً وإكراماً، إكراماً ومجداً للثالوث القدوس الآب والابن والروح القدس. الآن وكل أوان وإلى دهر الدهور. آمين.

The Offertory

Next the priest uncovers the chalice. Then, he takes the vessel from the deacon and starts the Thanksgiving prayer while pouring the wine in the chalice (representing the blood and water that came out of the side of the Lord when He was pierced).

ثم يصب الخمر في الكأس ويصفي القارورة جيداً ويضيف إلي
الخمر قليلاً من الماء نحو ثلثه أو رבעه، ولا يقل عن العشر.
ويبدأ صلاة الشكر.



The Offertory

The priest then shakes the vessel and pours it into the chalice. He gives the deacon the vessel upside-down in order that it dries up properly as it must fast in preparation for the next liturgy, completing these tasks while praying the Thanksgiving prayer. The priest holds the cross to do the necessary signing for the Thanksgiving Prayer and the Offertory.



The Offertory

Then the priest covers the oblation with a veil and - the chalice with another veil. He covers both with the prospheron, together with the deacon who is facing him; the priest then places another veil upon the prospheron. He kisses the altar and then goes to the south side of it and makes a prostration towards the East, thanking the Lord who has made him worthy of this holy service. This is all done as he says the Absolution to the Son inaudibly (O Master, Lord Christ ...), which is mentioned in the Offering of Incense.

The Offertory

ثم يغطي القربانة بلفافة وكذلك يغطي الكأس بلفافة أخرى ثم يغطي الجميع، هو والشماس مقابله بالابروسفارين ويضع لفافة فوق الابروسفارين باحتراس وتحفظ، يفعل كل هذا بينما هو يقول تحليل الابن سراً (أيها السيد الرب يسوع المسيح...) الذي يقال في ختام صلاة رفع بخور عشية وباكراً. ثم يقبل المذبح ويتوجه إلي جانب المذبح القبلي ويسجد إلي الشرق شاكراً للرب الذي أهله لهذه الخدمة الطاهرة.



The Offertory

The serving priest and the partner priest (or deacon) who faces him, both in their white garments, symbolize the two angles that Mary Magdalene saw in the tomb where the body of our Lord Jesus Christ was laid, one standing at His head and one at His feet.



The Offertory

The 'Prospharine' represents the stone which was rolled against the entrance of the tomb. Having covered the Holy Mysteries, the priest places a small triangular shaped veil on the top of the 'Prospharine'.

This small veil represents the **seal** on the tomb's door.





The Absolution of Ministers

The serving priest gives the cross to other partner priest (if present).

The priest faces west and the deacons who are kneeling on the floor in front of the sanctuary's door.

With five signing of the cross the priest says the Absolution of the Ministers.



The Absolution of Ministers





The Pauline Incense

The priest stands at the right hand side of the altar and the deacon brings the censer to him.

He places five spoonfuls of incense in the censer.





The Pauline Incense

The five spoonfuls of incense in the censer represent the five righteous men of the Old Testament who offered acceptable sacrifices to the Lord.

These men are Abel, Noah, Abraham, Aaron, and Zacharias.





The Pauline Incense



The Three Small Litanies

Then the priest continues with the prayer of the Three Small Litanies for the Peace of the Church, the Pope, and the Assemblies, as mentioned in the Vespers and Matins prayers, while encircling the altar three times. The deacon says the appropriate responses while facing the priest. Then the priest descends from the sanctuary and offers incense before the door of the sanctuary. He then censes the gospel, the pope, the metropolitan or bishop, if any of them is present, and the priests and the people. As he censes the people, the priest says:

A blessing of Paul, the apostle of Jesus Christ. May his holy blessing be with us. Amen.

The Three Small Litanies

ثم يكمل الأواشي الثلاثة الصغار (السلامة والآباء
والاجتماعات) كما تقدم في رفع البخور وهو يدور حول
المذبح ثلاثة دورات ويبخر، ويقول الشماس ابروساتها وهو
دائر مقابل الكاهن. وينزل من الهيكل ويعطي البخور أمام باب
الهيكل ويبخر للإنجيل وللأب البابا أو المطران أو الأسقف إن
كان أحد منهم حاضراً، وللكهنة والشعب جميعه. ويقول في
بخور الشعب:

بركة بولس رسول يسوع المسيح، بركته المقدسة تكون معنا.
آمين.



The Incense Round Outside The Altar

The priest walks to the North of the sanctuary door to the iconostasis and offers incense before the icons of the angels, the apostles and saints.

The priest then proceeds Westward among the congregation, offering incense and blessing them.

In the Pauline procession of Incense the priest proceeds around the whole church in remembrance of St. Paul who exerted himself exceedingly in his travels to preach the message of the Lord, which he did more than any other Apostle, to the gentiles (the entire world).

If there are holy relics of saints in the church, the priest offers them incense



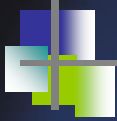


The Procession of Incense

After offering incense before the icons to the North of the sanctuary, the priest proceeds Westward among the congregation, offering incense and blessing them.

While going into the second section of the church, he says the following Five Contemplatory verses in reverence and praise to the Lord Christ.

عند الخورس الثاني يقول الكاهن هذه الخمسة الأرباع
الخشوعية تمجيداً للسيد المسيح:



The Procession Of Incense





The Procession of Incense

Jesus Christ the same yesterday, today and forever, in one hypostasis, we worship and glorify Him.

يسوع المسيح هو هو أمساً واليوم وإلى الأبد. اقنوم واحد نسجد له ونمجده.

He, who offered Himself as an acceptable sacrifice on the Cross for the salvation of our race.

هذا الذي أصعد ذاته ذبيحة مقبولة علي الصليب عن خلاص جنسنا.



The Procession of Incense

His Good Father smelled His aroma in the Evening on Golgotha.

فاشتمه أبوه الصالح وقت المساء علي الجلجثة.

He opened the gate of Paradise and restored Adam once more to his dominion.

فتح باب الفردوس، ورد آدم إلي رئاسته مرة أخرى.

Through His Cross, and Holy Resurrection, He restored man once again to Paradise.

من قبل صليبه وقيامته المقدسة، رد الإنسان مرة أخرى إلي الفردوس.



The Incense Procession outside the Altar

The priest then continues walking Eastward down the center aisle, all the time offering incense to the congregation and blessing them, until he reaches the sanctuary door.

Standing at the altar, he puts one spoonful of incense into the censer.





The Procession of Incense

- ◆ The priest returns to the sanctuary during the evening incense, the morning incense, and the Pauline incense, reciting the following Prayer of Confession of the People inaudibly. During the Acts, however, he says it outside of the sanctuary door.

ويعود إلى الهيكل ويبخر فوق المذبح ويقول في بخور عشية وياكر
والبولس سر اعتراف الشعب سراً (ويسمي سر الرجعة). وأما في
الابركسيس فإنه يقوله خارج باب الهيكل.



Prayer of Confession

O God, who accepted the confession of the thief upon the honorable Cross, accept the confessions of Your people and forgive them all their sins for the sake of Your holy name which is called upon us. According to Your mercy, O Lord, and not according to our sins.

يا الله الذي قبل إليه اعتراف اللص على الصليب المكرم. اقبل إليك
اعترافات شعبك واغفر لهم جميع خطاياهم من أجل اسمك القدوس
الذي دعي علينا. كرحمتك يا رب وليس كخطايانا.



The Praxis Procession

There is no procession of incense during the reading of the Catholicicon, during which time the priest remains in the Sanctuary **according to the Lord's command to His disciples that they should not depart Jerusalem before the coming down of the Holy Spirit.**



The Praxis Procession

In coming out of the sanctuary to offer incense in the church, the priest symbolizes the Apostles when they left Jerusalem to preach Christianity throughout the whole world.

The priest does not go around the whole church as in the Round of the Pauline, which signifies the fact that the Apostles limited their preaching to Judea and the cities of Judah.



The Praxis Procession

After finishing the Procession of the Praxis the priest does not enter the sanctuary (while praying the Mystery of the Return). This is for two reasons. One is due to the fact that the Apostles did not return to Jerusalem but were martyred in the country where they last preached; and the other is that by the end of the three rounds after reading the Praxis the priest has completed seven rounds.

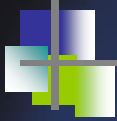
These processions are a representation of the children of Israel and the Ark of Covenant who circled Jericho seven times before the wall was tumbled down.



The Litany of The Gospel

After saying the Trisagion, the priest puts one spoonful of incense in the censer, and stands by the door of the sanctuary praying the Litany of the Gospel.

ثم يأخذ الكاهن المجرمة ويقف أمام باب الهيكل ويصلي أوشية الإنجيل



The Litany of the Gospel

The priest and the deacon enter the sanctuary and the priest puts a spoonful of incense in the censer while saying, "Glory and honor..."

He then holds the Gospel Container with the cross on it while the deacon faces him, holding onto them also.

ويعطي الكاهن البخور أمام البشارة وهو دائر حول المذبح دورة واحدة يميناً والشماس حامل البشارة.



The Litany of the Gospel

The priest and the deacon go around the altar, representing the spreading of Christianity to the whole universe and announcing that our salvation was completed through the Cross. The priest would be reciting Simeon's praise:

"Now let your servant depart in peace for my eyes have seen your salvation which You have prepared before the face of all peoples. Amen"

(Luke 2: 29 - 32)

"الآن يا سيدي تطلق عبدك بسلام حسب قولك، لأن عيني قد ابصرتا خلاصك الذي أعدته قدام جميع الشعوب نوراً تجلى للأمم ومجداً لشعبك إسرائيل" (لوقا 2: 29 - 32)

The Reading of The Gospel



The Three Long Litanies

The priest then turns towards the altar and begins praying the Major Litanies of the Peace, the Fathers and the Assemblies (these are mostly prayed inaudibly).

While the Creed is being read, the priest washes his hands three times, in preparation for touching and breaking the Holy Body with pure hands.





Liturgy Presentation

**“For now I have chosen and sanctified this house, that
My name may be there forever; and My eyes and My
heart will be there perpetually”**

(2 Chronicles 7: 16)

والآن قد اخترت و قدست هذا البيت
ليكون اسمي فيه إلى الأبد. وتكون
عيناى وقلبي هناك كل الأيام.

